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Slavic Peoples E 16
Great Russians RF 2

SP 538 795 171

early Russian chronicle attributes a very similar cosmogony to Volhs (*magi*) at Kiev, long before the first traces of Bogomil apocryphal literature in Russia.

The fact of the matter is, that most of the apocryphal literature, important for creating a new source of popular legend in the Balkans—e.g. the Apocalypsis of Baruch, Gospel of St Thomas, the Palaia, Vision of Isaiah, etc.—appeared in Slav versions, often markedly differing from any known Greek originals, as early as the eleventh century, and possibly before Bogomilism as such had established a popular hold or, at any rate, a literature of its own. To Jeremije, the Bogomil, is generally attributed the Slavonic version of the Elucidarium. Here, again, no exact Greek prototype can be discovered. Neither the devil's contract motif, nor that of his appearance over the primeval waters in the form of a diving bird, and other significant details, can be traced with any certainty beyond the Slavonic versions.

R SP 773 779

Only on going westwards into Bosnia, it seems certain that the literary form preceded the popularised story. Otherwise, it is clear that the Slav writers of the Middle Ages made considerable use of popular sources, unaware of any inconsistency of doctrine, and tempering their material to taste. In the beginning, according to a Russian monastic writer of the seventeenth century, Almighty God resided in the three chambers of the upper heaven. 'The three chambers of the cross,' he says, in iconographical symbolism. 'The Emperor without beginning, uncreated, unspeakable, not born, not conceived, universal, invisible and unseeable, immortal and immaterial' was there before time. By his thought he gave birth to his Son. 'For the Father is neither created nor begotten, and the Son is begotten and not created. The Holy

substantial history, but there is documentation in his *Jazyčestvo i dvoeverie Rusi* (1914), and in more recent articles in *Slavia* and *Revue des Études Slaves* (VIII). More relevant theories are put forward by M. Arnaudov in Sb.N.U. IV. Older works include Spicyn, *Šamanizm v otnošenii k russkoj arheologii*, Zapiski Arheolog. XI; V. Bogoraz, *K psihologii šamanstva* (Etnograf. Obozrenie, XXII, I), where traditions of the type given above will be found.

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Spirit is not created and not begotten, but proceeds from the Father. The Son of God created by his Word and the command of his heavenly Father all the creatures of heaven, visible and invisible. As he spoke, so it was created and made by the Holy Spirit proceeding from his wise lips....' This is the irreproachably Orthodox preface to a story of God and devil creation.[1]

A Bulgarian monk of the eleventh century (as Jireczek identifies him) wrote a world chronicle, which is preserved in a Serbian manuscript. It is an early naturalisation and adaptation of heterogeneous themes. Into the mouth of the prophet Isaiah is put a vision of the whole world, on an angel-borne journey to the seventh sphere of heaven. On the command of God, Isaiah gathered together the chosen people of the Bulgars on the north shore of the Black Sea and led them into the country now known as Dobrudja, where they settled and flourished and expanded their empire.[2] It appears that this is a Bogomil work, and thus bears out the theory that the sect tended to become a nationalist party in mediaeval Bulgaria.

Selective tendencies are not unimportant criteria at the time of contact with a different culture. The remarkable profusion of apocryphal books translated into Slavo-Serb and Bulgarian was not the work of a sect only. On the other hand, very little is known of Byzantine science or even history, which found its way into these languages. The most that remains is a few works on astrology and magic, and treatises on minerals and animals. There was a distinct taste for the fantastic and the magical, to judge from the literary remains of the earlier periods. 'I have travelled in many lands, but I have nowhere seen so many sorcerers as in our land of Bulgaria; nor so many witches and spell-workers, to whom people go to obtain cures from them,' says a writer of the seventeenth century. And in another place: 'There are men

[1] V. Močulskil, *Russkil Filolog. Vestnik*, XVII (1887).

[2] Cf. L. Stojanović, *Spomnik*, III (1890), pp. 160–93; K. Jireczek, *Sitzberichte d. kais. Akademie der Wissenschaften in Wien*, CXXXVI.

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SP 515 [177] Roman bath entirely disappears from the North Balkans, although public baths were known to the Avars also. At the present time, the Turkish bath is restricted to a specific cultural region, where a recent Asiatic influence has been concentrated. As it now retreats this excellent institution also falls into decay. But the bath and the use of steam for S [515] sweating, now universal amongst the South Slavs, rubbing [752] and massage, more or less symbolical washing and bathing, and the manipulation of broken limbs and the dressing of wounds, are to be reckoned amongst the oldest of their practices. Archaeological finds witness to healed wounds and S A fractures, but we know nothing of prehistoric trepanation [752] amongst the South Slavs—the only European race, with the Albanians and some Caucasians, which continued the practice almost within living memory.

SP 755 782 Offerings and vows, ritual performances and acts connected with fertility cults, were the basis of mystical healing. Hydrotherapy includes also the worship of water spirits, and, amongst Lithuanians, of a personified watery element. Niederle adds to this list of reconstructed primitive medicine the use of oils or unguents which preserved strength and health,[1] and a number of Eastern aromatics, known in primitive times.

S SP 177 ●779 789 [372] Plants introduced in historical times have added to the botanical mythology, and enjoy a symbolism of their own; just as field-glasses, pipe-lighters, petroleum, trains, firearms and other more recent gifts of material civilisation, receive their part in contemporary folk-lore, whose incorporating activity is only now beginning to decline, and in some cases, a magico-religious part. Firearms have developed a complete legend of their own; pipe-lighters are sometimes used for producing ritual fire, though matches are universally disqualified; and so on.

S 241 824 778 Wheat, which in the Middle Ages was cultivated only in a very limited area, and, in the early nineteenth century, was still little used in the interior of Serbia, has a universal ritual

[1] Cf. L. Niederle, *Slovanské Starožitnosti*, 1, p. 187.